The Theosophical FORUM

MARCH, 1904

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THE THEOSOPHICAL FORUM

VOL. 9. MARCH, 1904. No. 11.

* * *

My brother kneels (so saith Kabir)
To stone and brass in heathen wise,
But in my brother's voice I hear
My own unanswered agonies.
His God is as his fates assign,
His prayer is all the world's and mine.

RUDYARD KIPLING.

A FORGOTTEN SEER.

Truly and wisely spoke the man who said that only that is new which is well forgotten. Some French scientists have begun to experiment with what a Theosophical student is in the habit of calling "aura", or at least what looks very much like it. Their discoveries have recently made a good deal of noise, and look altogether original and quite new. Original they are, but new they certainly are not.

The *Staats-Zeitung* of New York devotes a long article to Karl von Reichenbach, a German scientist, who dealt with the same subject in a very exhaustive and most scientific way as much as fifty years ago. We are very much indebted to this paper, as it has enabled us in our turn, to draw the attention of our readers to this wonderful man and his wonderful discoveries.

Until now man could only be penetrated by light, but now self luminous man has been discovered. Through the Roentgen ray man has become like jelly fish, the sea creatures of living glass, and his inmost organs are laid bare to our gaze. Curious riddles of capricious nature! Now man is not only transparant but has become a source of light, a living torch. Not the living torch of which poets sing, not merely a torch of burning desire of passion and intelligence, but a veritable flame emitting light. It is true that this is not light in the ordinary sense, not the ordinary waves of luminiferous ether which, between the ultra violet and ultra red, create in our eyes the color harmony of the rainbow, but a new kind of light to which the name of N-rays has been given.

Professor Blondet who has recently discovered these rays has indicated them by the letter N, in honor of the university town of Nancy. These N-rays are to be found in a number of objects; they are present in the flowers of the field, as well as in the sun. Blondet's colleague, M. Charpentier, professor of physiology, has, through a series of successful investigations, been able to ascertain that man also emits the N-rays,—in fact, that their presence is a sign of life.

The presence of the N-rays is made apparent to the eye by means of a phosphorescent or fluorescent screen; a sulphuric compound is spread over the screen, and the room is darkened; then, if the screen is held near the body of a person present, it becomes luminous through the action of the N-rays coming from that body. If any part of the body in motion, say a moving muscle, be brought

near the screen, that part of the screen will show a greater luminosity than the rest. The ceaselessly beating heart will produce more fluorescence than any other part of the body. In short, the outlines of the different internal organs will be distinctly indicated on the screen. Thus, if the report be true, we may get a radiant picture of the interior man, the N-rays being the sole cause of this startling phenomenon. Whenever anything living is brought near the screen, the latter becomes fluorescent; dead objects cause the still lingering light to grow pale and finally to fade. Thus the screen shows the dividing line between life and death. The absence of light on the screen, when held over an apparently dead person denotes the extinction of life. At least Blondet and Charpentier believe that there can no longer be any uncertainty in cases of apparent death, if the body leaves the screen dark.

It is interesting to know that these two scientists had a forerunner in Austria. Just half a century ago, there appeared at Catta in Tubingen, and at Stuttgart a work called: "The Sensitive and his relation to the Od (or aura)". The author was a gentleman by name Karl von Reichenbach, Doctor of Philosophy and Master of Arts. In spite of the antagonism of many celebrated contemporaries and their ridicule, he maintained that man emits rays, or, as he puts it, "Man sends forth a light perceptible in total darkness only," and if many of his contemporaries failed to perceive these rays, it is because these rays can be seen only by people of great nervous sensitiveness.

As a scientist Reichenbach stands above suspicion. He had made a name for himself by discovering parafin and creosote, and other chemical substances. He received the honorary citizenship of his native town, Stuttgart, and was a member of the Academy of Sciences in Vienna. In spite of these qualifications, no one seems to have thought his experiments of any value. It is interesting to note that he found a certain chemist whom he won over to his views. In 1845, Berzelius came to Carlsbad. He had shortly before read in Stockholm, in Liebig's Annals, a treatise on "Sensitives and Od," by Reichenbach, and had invited the author to meet him at Carlsbad, for the purpose of making experiments. A certain young lady of good family, who was extraordinarily sensitive, was introduced to the scientists by the local physician. "I had" Reichenbach relates, "my pockets filled with a number of chemical preparations. They were

all wrapped in paper, without being marked. I spread these on the table, and invited our sensitive to touch them with the fingers of her left hand, without opening them. From the start, she told us that different packets affected her quite differently. Some, she said, produced no effect, while others made her feel as if her hand was drawn towards them. I again asked her to arrange these chemicals according to their effect upon her, to separate those which called the pulling sensation from the others. After this was done, I took the separated papers, and placed them before Berzelius. They were then opened, and, to the great astonishment of the author of the electro-chemical system, electro-positive substances were found arranged on one side, and electro-negatives on the other. Furthermore they were arranged according to the degree of power."

What had taken a century of ceaseless investigation to establish, a girl had discovered by the mere touch of her hand, guided only by feeling.

Unhappily, Berzelius died soon after, and so Reichenbach's only supporter was gone. But the latter went on with his experiments and told about them in print. He further maintained that all objects radiate the Od light, especially bi-polar objects, such as crystals, magnets and the like. To man he attributed polarity of the right and left side: the light of the right hand appears blue, and is cool; the light of the left is red and tepid. If we darken a room absolutely, and prevent the entrance of light altogether, and let a number of sensitive people stay together until they become accustomed to the darkness, they will be able to perceive their hands first as a cloud, and gradually in a more decided outline. From the fingers a radiation will develop, small at first, but gradually growing to a length of two or three inches. These lights likewise appear on the toes and the rest of the body. The head especially is surrounded with a halo, and the whole person is radiant. All strong, healthy persons have a great irridescence.

Some sensitives can see even by daylight, and those who are extremely sensitive can see the aura extanding as high as the ceiling. Sensitives can see the luminosity of any object. Like flames covered with dancing sparks, these lights are seen to pour from crystals. From plants, blossoms and the pollensacs, the carriers of the reproductive force, a flood of light is seen to ascend. Water running

through a pipe is perceived by a sensitive as a rushing stream of light. Wood, if rubbed, has a mild red glow, like iron under the anvil. The air from bellows escapes like a luminous vapor. Liquids uniting in chemical combination become luminous throughout. The secrets of Mother Earth are revealed to our eyes.

A professor of chemistry, whose name was Schrotter, was one of Reichenbach's sensitives. He saw these lights hundreds of times, on glasses, cups and various other objects; for him a vibrating tuning-fork and a sounding chime covered themselves with clouds of light. Out of the mouth of the seer himself, the breath came as a sheet of fire, as also out of the mouths of those surrounding him; this reminds one of the Biblical prophets, who spoke with "tongues of flame".

The nature of this light is quite in accordance with the ordinary physical laws of light. It can be reflected by a mirror, or condensed by a lense, and polarised by a suitable arrangement. If sufficiently strong, it throws a shadow, and what is for our times the test of its genuineness, it can be retained on photographic plates. Half in bitterness, half in jest, Reichenbach observes: "Of all these phenomena our physicists and physiologists know nothing, and if we were to speak of them to these high priests, they would stop their ears and look away."

Let us not think that Reichenbach's experiments were inadequate; had he been mistaken, even his errors would have been of great scientific value. He describes vessels containing fluids as bathed in various hues of light; plants are particularly mentioned; the richest source of this light is vital activity.

Does not all this bring us back to the discoveries of Blondet and Charpentier? And are we not right saying that new is only that, which is well forgotten?

Reichenbach also observed the mechanical action of Od, and arrived to the conclusion, that spiritualistic table turning is an absolutely physical operation. He eagerly opposes those who professed scepticism, but did not investigate, being content to object in a vague way.

Amongst his sensitives, Reichenbach counts professors, engineers, secretaries of ministers and many gentlemen of rank.

Of course, one may say that the rank of the subjects does not

prove much; in Europe we find rank among all dabblers in the Occult. But the fact that Reichenbach's sensitives were educated people, used to observation and analysis, is very important. He himself was no dreamer who plunged into the domain of the unknown to seek some worthless treasure; he always stood on the firm foundation of verifiable science.

"If any member of the body be set in motion by the will, the corresponding nerve-center of the brain becomes more luminous than the rest. If our vocal organs be set in motion, and we speak, though only in a low voice, the screen near the vocal center will become phosphorescent. Mental activities passing through different ganglia can thus be localised. Formerly, mind-functions could only be localised by the removal of certain portions of the brain, a painful and horrible experiment practised on animals. Now the same thing can be done with the phosphorescent screen; the various activities of feeling and of thought are recorded outside the skull by the appearance of light. We can well imagine a man wearing a cap saturated with phosphorescent chemicals, performing some bodily exercise, or working on some mathematical problem, or executing a musical composition. The cap will immediately reflect the action by radiating light in the region corresponding to the active brain-center. To the eye of the experimenter, the mind is a glass house, lit up by its own activity; thoughts and feelings become visible acts."

The above paragraph may be taken for a synopsis of Reichenbach's written works, out of one of which we have borrowed and translated it. And the great value and importance of his labors is only enhanced by the fact, that in our days, so many years after the death of this courageous and brilliant man of science, other men of science, in a different country, have come to verify and confirm every word of his statements.

Theosophical students most certainly have ample cause to be glad not only because Reichenbach and Charpentier lived and worked and spoke the truth about some hidden sides of nature, but also because Charpentier actually needs less courage to make his words public, than Reichenbach used to need. The "high priests" of science, of whom Reichenbach speaks so bitterly, have grown, of late, much more curious, than of old, also much more open to conviction.

This surely is progress.

THE DEODAR AND THE STAR.

The deodar grew upon the Himalayan slope. Deep rooted, it shot up from the sheer side of the mountain, sprang into the thin, blue air as from the flank of some gigantic wall, spreading its untrammelled branches, lifting its gracious crown into the ether. At night, between those branches shone a star. In the daytime from the bird's nest near its feathery crown the crowding Himalayan spurs, range on range, were all to be seen. What is hidden from the eye of man is not always hidden from his thought; that thought, in day or night, ever discerned the star amid the branches of the deodar. Other stars clustered thickly in the skies and were descried through the deodar branches, those branches waving to and fro in the night winds, or lit by the lightnings, lashed by the hail, shaken by the thunders. Yet these stars seemed not—as did that other—to be a part of the deodar. That one distant, shining shape alone seemed to share the life of the tree from afar; seemed tethered, as it were, to the deodar by an airy, impalpable breath of the ether.

Now in the incomparable unity of Nature, it comes to pass that all things have a consciousness of their own, each to its own kind. Man the crown of the material universe, has said in his pride that he alone is possessed of mind. But here and there among the human race, some seer, some philosopher, some deep hearted thinker, some pure child soul to whom it is given to see with the spiritual insight, has seen that this is not quite true, and that to all created things consciousness has been given, as a gift of the spirit: that this consciousness, indeed, under innumerable modes and in undiscovered states is the spirit itself.

Hence the deodar had a consciousness of its own kind, and the star had a consciousness of the starry order and—children of Nature both—they comprehended one another and communed together, so that at night, if you held your breath, and stilled your brain mind—your human mind—and opened wide the inner valves of the heart, you might hear them speaking together thus:

"Star, my brother, shining on high among my starry kindred; what knowest thou of the night and the day?"

"Sister, O, Sister deodar, rooted in the warm earth-land and near, so dearly near to Man, the mystery, the mortal; knowest thou not that our long and constant wonder is concerning him?"

"And dost thou, brother, an immortal, concern thyself for mortals?"

"Knowest thou not that this mortal is the shrine and temple of the highest immortal, and that upon his perfection the universe waits?"

"Star, my brother, what thou sayest is too high for me. Year upon year have I reached up towards thy state, striving skywards, only to hear thee say that the wonder of Life is that which passes to and fro at my feet? Are not the gods above, with thee?

"True, my sister. Yet these gods yearn each towards the human stage, which alone can complete divinity. Hast thou never marked how the night skies lean towards the earth and how low hang the watching stars?"

A sigh swept through the branches of the deodar.

"This have I often noted, and now thou hast shown me thy heart, brother, I, who am nearer to Man than thou art, I will keep watch and ward for thee and thine. Only do thou, in thy turn, give thy thoughts to me."

Thus the star and the deodar entered upon their compact, which was never broken. Many long years passed away, but what did they know of the divisions and subdivisions of time? Seasons changed; periods swept by. Men of many races passed under the deodar or rested in its shadow. Some felt distinct refreshment as they rose and journeyed on. But never one understood that the tree and the star yearned over him, or that each had given him of its life. Efflux on efflux the star sent down to the tree. Wave upon wave of earth's magnetic forces the tree sent upward to the star, and ever the basis of this interchange was Man and the helping of Man. All the lives of the earth, the jungle, the air, the mountains and the plain, as every angel and ministrant of the starry regions saw that living compact and interchange which was hidden from Man, who alone—as he thinks—knows; who alone is possessed of consciousness!

At length it befell that on the cold, clear night of a new century, the Planetary Spirit of the Earth and the Warden of the star passed that way, and saw shining through the night the broad opalescent pathway of force which was the visible sign of this union, linking the deodar to the star. The great Archangel smiled (O, rare, sweet smile!) to see it and, pausing, one said to the other:

"See what love of Man hath wrought."

"Aye," answered the greater Angel: "it is an instrument of the highest order. Shall we not use it further for the helping of Man? For now the tree and the star bestow life and the renewal of Life. But is there not a greater gift than that within their power? In this radiant stream of force a Savior of Men might well be born."

Then the Archangels communed together and passed on.

Shortly after there came to the house hard by the deodar a woman, young but embittered and already weary of the world. None the less weary was she because she herself had given hardness, frivolity and selfishness to the world about her, and now, as the hour of her trial approached, these weighed heavily upon her weary burdened heart. For within her body, as the hidden sound within a lute, stirred something as yet unborn; something potential; living, yet not alive and unconscious yet of destiny. All day she rested beneath the deodar branches, and in each of its spicy, sun steeped breaths, lives, tiny, unseen but aware, entered into her being, building and perfecting that potentiality she bore. At night the calm rays of the star penetrated her, enfolding the brain, steadying and cooling it; pulsing to the heart, sustaining and upholding it; making a path and a means for attracting higher thoughts and wider influences than any she had ever known since she had been re-born. And when at last the birth hour came, and the new instrument of the gods issued forth into the world of Man, those whose eyes were not sealed saw a ray shoot down from the star through the deodar and enter the heart of the babe. And there was joy on earth and in the heavens when the tree and the star thus crowned their joint work.

Not long after this, two events, one small and one great, took place. A tree, a deodar, fell during a night of storm, and soon crumbled away. And again, the men of science who search the skies, announced that a star had disappeared from among the heavenly bodies, falling when no one watched; perhaps in a meteoric shower. This was all that men knew. But those who "guard the home of Nature's order and do excellent things in secret", knew that the life of the deodar had passed into a human body; knew that the light of the star had become a human soul, and that one of those who are Saviors among men had been born into the world.

This was the reward of the deodar and the star; they had incar-

nated among the human race, by reason of their great love and their long service for that race; their alliance had made heavenly aid once more possible and contributary to the needs of men. For he who was thus born had ever the seeing eye and the outgoing heart. He was never shut out from the wider consciousness of Nature, but shared her inmost knowledge while yet he tenderly loved the world of men. And when, in after times, those who loved him—and these were very many—marvelled at his wide and deep comprehension, his unfailing knowledge and sympathy, he would smile and say:

"What wonder! My dear Mother cherished me under a Himalayan deodar, and I slept beneath the rays of a star; and sometimes I dream that these gave their lives to me."

A VOICE FROM RUSSIA.

I have just received a letter from one of Mme Blavatsky's nieces, enclosing some recently published sayings of Count L. Tolstoi's. Parts of both the letter and the sayings I translate below for the readers of THE THEOSOPHICAL FORUM. First comes the letter: "It is only now that I realize how much your visit meant for me. You helped me in more ways than one. But I am so desperately lazy, that I cannot bring myself to exchange my accustomed position for a new one. . . However, here are a few thoughts of L. Tolstoi. To my mind this is pure Theosophy. The fourth quotation I have marked for you, as I think it is especially good. Don't you think, it is? What he says about love reminded me of what you wanted me to understand last summer. On the whole, of late, Theosophy *is* coming into our lives, not through Tolstoi alone, but through other younger writers also, even through some journalists. In little bits and ends, here and there it peeps through. The funny creatures! Obeying a bad old habit of theirs, they laugh at Aunt Lola [H. P. B.] and those who are like her, yet it never occurs to them, it is her thoughts, her teachings they now try to preach in their own way." Now for Count Tolstoi's sayings from which every reader will take what he can.

EDITOR.

When you try to cut a very hard log, at the first stroke the hatchet rebounds, as if the log was made of steel, and you think that you can not do anything, that you strive in vain. But strive again, and you will hear that the strokes sound softer. This will indicate that you have made a mark. A few more strokes, and the log will fall in two. This exactly represents the attitude of the world towards the truths of Christianity. Yet, how well I remember the time, when the strokes rebounded and when I thought that the thing was hopeless.

They say: "One swallow does not make spring." But because one swallow does not make spring, should the swallow, who already feels the coming of the spring, wait and abstain from flying? In this case, every bud, every blade of grass should wait also, and the spring could never come at all.

I have watched a lovely sunset. Clouds heaped up on each other, then a clearing, then the sun, looking like an irregular piece of red coal. All this behind the forest. In front a field of rye. I felt glad. And I thought: No, this world is not to be thought of lightly, neither is it a place of trial for people before they are transfered to a better world, which is to be eternal. No, this world also is one of the eternal worlds, which is full of beauty, full of joy, and which we not only can, but must make still more beautiful and joyful for those who live with us, and all those who shall live in it after us.

There are two ways to cognize the external world. The coarsest and the inevitable way is the cognition through our five senses. But by means of this cognition we could not build within us the world that we know, we could only build something chaotic, which would give us various sensations. The other way consists in cognizing one's self through love for this self, and , after this, in cognizing other creatures through love for these creatures: feel for another man through the power of your thoughts, feel for an animal, a plant, a stone even. In this way we cognize from within and build the world as we know it. This way is what is called the gift of poetry, it also is love. This is the re-establishment of the seemingly dislocated union between creatures. You go outside of yourself, and you enter somebody else. And thus you can enter the All. The All is to be united to God, to everything.

In every practical prescription of morality there is a possibility of clashing against other prescriptions which come from the same basis. Be abstemious:—Well, shall I abstain from food, and so make myself unable to serve my fellow men? Do not kill animals:—Well, am I to allow them to eat me? Do not drink wine:—Am I not to take wine as medicine? Do not resist evil by violence:—Am I to allow a man to kill me and others? Once a man sets forth to look for similar contradictions, it is a proof that he does not want to obey the moral precept itself. The old, old story! One is not to resist drunkenness, because some man needs wine as medicine.

From the common point of view, the death of children can be explained by the supposition that nature, in trying to produce some-

thing better than what already exists, sees that the world is not ready for it, and so takes it back. But in order to advance, it must try again and again. Swallows, who arrive too early, must get frozen, yet arrive they must.

But the above is the usual weak reasoning. The truly reasonable explanation is, that the dead baby came to perform a work God has appointed to him, he has helped to establish the Kingdom of God through the increase of love, and this in a greater degree, that many a man who lives half a century and more.

Love, love him, who gave you pain, whom you condemned, whom you disliked. Then all that hid his soul from you will disappear, and, as you see the bottom of a stream under clear, fresh water, you will see the divine essence of his love, and you will not need to forgive him, you could not forgive him. You will need to forgive yourself alone, for not having loved God in the man, in whom He was, and for not having loved Him because of your dislike.

AN OUTLINE OF THE "SECRET DOCTRINE."

IV.

The Mystery of the Seven. The Hosts of Formative Powers.

SUMMARY.

At the dawn of Universal Day, faint lines of difference marking off the one Infinite Being into separate lives begin to appear. These lines of difference are gradually to become wider and wider, till at last, on the outermost, lowest range of life, the separate lives will appear quite isolated from each other, and quite isolated from the One.

But at first the lines of demarcation are so imperceptible that each one of these separated lives, each one of these doors to the inner majesty of the Infinite, appears almost one with the One Life, and almost possesses the fulness and power of the One Life. This pure and lofty state is shared by every separate unit of life at the dawn of Universal Day; and to this pure and lofty state each unit will return in the evening twilight, before the Universal Night. The purity of the dawn of Universal Day is the purity of unfallen innocence; the purity of the evening twilight is the purity of full knowledge.

Each unit of life in its lofty state, in the dawn, is closely united in almost unseparated life with every other unit of life: and each unit is endowed with the twin powers of Consciousness and Will; the power to perceive, and the power to generate perceptions.

The wills of these almost divine units of life, working in harmony, give birth to the rhythmic chains of images which make up the manifested universe. These chains of images are regarded as illusory because they take birth in the apparent separation of the really united powers of Consciousness and Will; and, as the cause which gives rise to them is thus only apparent and temporary, they are also only apparent and temporary, not eternally real.

But as the chains of images exist from the dawn to the evening twilight of Universal Day, they are temporarily real; and, with this proviso, we shall treat them as real in subsequent sections, discussing their forms and successions without further allusion to their illusory nature. The almost divine units of life produce the worlds by the activity of their wills, acting in harmony, and it appears that this

activity is in a mysterious sense sevenfold; that there are seven sides or modes of this activity; and that, consequently, the almost divine units of life may be said to fall into sevenfold groups. It is difficult to find any essential reason for this sevenfold division; but the following considerations may, at any rate, illustrate the idea. We have likened these units of life to the facets of a diamond; and if these facets are conceived as circular, that is, of a perfect, unmodified form, it will be seen that around each circle are grouped six other circles, making up with it a sevenfold group. If these circles expand so as to bring their circumferences into intimate contact, their mutual pressure will mould them into symmetrical six-sided figures, or regular hexagons; each of which will be surrounded by six other hexagons, making with it a sevenfold group; just as the cells in a honeycomb become regular hexagons. And each group being surrounded by six others, makes up, with it, a sevenfold larger group.

In this way we may conceive that the facets of the infinite diamond, by which we have symbolized the One Infinite Life, are forced by the necessity of their being into sevenfold, symmetrical groups; and that the almost divine units of life, formed by the first differentiation of the One, are driven by the same necessity to fall into sevenfold groups; and that, for this reason, their united wills which give birth to the chains of images and worlds are forced to act in seven modes, or to put forth seven-sided impulses of formation.

By reason of these seven modes of Will, the almost divine units of life are united in sevenfold hosts, or seven Formative Powers, the units in each of which are innumerable. The sevenfold mode of manifestation, which has its cause in the division of the One into seven Formative Powers, will be seen to reappear in every range and plane of life; and, further, will be seen to determine the division of manifested life into seven ranges or planes of perception; seven modes in which the Consciousness and Will of each unit and of all units confront each other. We shall have more to say of these seven ranges of life further on; at present we will return to the mystery of the seven. We have seen that one circle may be surrounded by six equal circles, making with it a sevenfold group; and that pressure will resolve these circles into sevenfold groups of regular hexagons, one of the three regular figures which will fill up plane space. Whatever number of regular hexagons be drawn, in contact, we shall

still always have each one surrounded by six others, thus making up a series of sevenfold groups.

This property of circles and hexagons is one reason for the repeated appearance of the circle, and the ratio of its circumference to the diameter, which is also the diameter of the inscribed hexagon, in the symbology of the fourth *Stanza of Dzyan.*

The other regular figures which will fill up plane space are the square and the equilateral triangle. The equilateral triangles when placed together fall into regular hexagons, and thus into the same sevenfold groups. If the square be represented by a cube in space of three dimensions, it will be found that cubes will similarly fill up that space in groups of seven, one cube in each of "the six directions of space, and one in the middle", in the words of the Stanzas.

It appears therefore that both plane space, or space of two dimensions, and solid space, or space of three dimensions, are filled up by sevenfold groups of hexagons and cubes respectively. We do not know whether this investigation has been carried out theoretically for other dimensions of space; but apparently the same law would hold true.

This is probably one reason for the use of the triangle, cube, and circle in that part of the *Stanzas* which deals with the modelling of the manifested universe in space.

Another cause of the sevenfold processes of manifestation seems to be this: let a point be taken to symbolise the beginning of manifestation; the vibration of this point will produce a finite straight line; now a finite straight line is an ellipse whose minor axis is zero; let this minor axis become a finite quantity, though still less than the major axis; we shall thus have three stages of manifestation: first, the point—an ellipse of which both axes are zero; second, the line—an ellipse of which one axis is zero; thirdly, an ellipse with unequal axes. If the axes become equal, we shall have that special form of ellipse which is called a circle, as the fourth stage; and the circle will pass back to the point through three similar stages, thus making the cycle of manifestation in a series of seven; namely: point, vertical line, prolate ellipse, circle, oblate ellipse, horizontal line, and point. This can be demonstrated very beautifully in a well-known experiment with two tuning forks at right angles, to each of which a mirror is attached; a beam of light falling on the first mirror being reflected

to the second, and thence to a screen. The point of light will go through the seven forms we have noted. It is impossible to fully explain this familiar experiment without diagrams; but it is well worth studying as an illustration of gradual permutations of form through seven types. These seven types are generated from three elements; the spot of light, the horizontal movement of one mirror and the vertical movement of the other.

In general three elements can be arranged in seven ways: the first three being each element taken separately; the second three being the elements taken in pairs; and the seventh being the three elements taken together. This is one explanation of the derivation of the Seven from the Three in the *Secret Doctrine;* as the Three were already derived from the One.

It is unnecessary to go further into the mysteries of these numbers; enough has been said to illustrate and in part to explain the division of the almost divine units of life into sevenfold groups, and Seven Hosts of Formative Powers.

V.

Summary.

The Seven Ranges or Planes of Manifested Life. The Birth of Space. The Genesis of Worlds. The Seven Principles.

In the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate, nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is Perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a puré illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of Perception, which "runs the errands" between consciousness and objectivity. In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, Objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion, and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all

these, not yet separated. This potential Objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity, generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscuration in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion was transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance, when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on the strength or weakness of the vibrations affecting the same portion of the retina; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a uniform distance all the time, but of alternating intensity; the waxing and waning of the sensation of sound will in both cases be the same. Following out this line of thought, it appears probable

that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images; and if we further conceive the elementary objectivity thus formed subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us; further, each of these potential images, perceptions, and sensations possesses the possibility of waxing and waning intensity; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

(To be continued.)

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